

No 9

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S E R M O N

Preached before the

Honourable Trustees

For Establishing the

Colony of *GEORGIA* in *AMERICA*,

AND THE

Associates of the late Reverend Dr. BRAY ;

AT THEIR

ANNIVERSARY MEETING, *March 16, 1748-9.*

IN THE

Parish Church of St. MARGARET, WESTMINSTER.

By *GEORGE HARVEST*, M. A.

Fellow of *Magdalen College*, CAMBRIDGE.

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TO THE
Honourable Trustees
OF THE
COLONY of GEORGIA,

AND THE
Associates of the late Reverend Dr. BRAY ;

THIS DISCOURSE,

In Testimony of the Author's great Esteem and Respect for
those worthy Persons, and of his sincere Wishes for the
Prosperity of their laudable and Christian Undertaking ;

I S

Most humbly

INSCRIBED

By their most Obedient Servant,

George Harveft.

TO THE
Honourable Trustees
of the
COLONY of GEORGIA

AND THE
Members of the late Reverend Dr. Bray;
THIS DISCOURSE

of the Author's great Zeal and Respect for
the Colony of Georgia, and of his great Zeal for the
Promotion of their Trade and Civilisation.

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By the Hon. the Trustees

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ISAIAH lx. 22.

A little One shall become a Thousand, and a small One a strong Nation: I, the Lord, will hasten it in His Time.

THE whole Chapter of which my Text is the Conclusion, is a strong and lively prophetic Representation of the glorious Establishment, and prosperous State of the *Christian Church*---The Prophecy is indeed applied originally to the *City of the Lord, the Zion of the Holy One of Israel*^a; but the *Christian* being antitype to the *Jewish Church*, the Prophecy is to be chiefly and *ultimately* understood of the *Christian*^b.

A little One shall become a Thousand, and a small One a strong Nation---these two Members of the Sentence signifying the same Thing, are, by an usual Figure, strongly expressive of the mighty Progress and Increase of Christianity---The Progress is to be sudden and powerful---*I, the Lord, will hasten it*---in *His Time*---or [κατὰ καιρὸν] in *due Time*. For, tho' indeed the common Reading, *His Time*, that is, the Time of the *Messiah*, either the first Ages of Christianity, or the Time of the Gospel Dispensation at large; which a *Jew*, according to his threefold Division of Time^c, would express by the *Age to come*,

^a V. 14.

^b *In Tempore ejus*---id est, Ecclesiæ [*Christianæ*.] TIRINUS.

Tempore illius---nempe, Ecclesiæ *Novi Testamenti*. PISCAT. in loc.

^c *Viz.* Two thousand Years before the Law.

Two thousand Years of the Law.

Two thousand Years after the Law; or the *Age future*, as 'tis called by the *Jewish Writers*. The Time of the Reign of the *Messiah*, whence Christ is stiled

come, or the Time of the Reign of the Messiah upon Earth: Tho' this common Reading, *His Time*, be indeed just, according to the *Sense* of the Original; yet, the latter is, I apprehend, more proper and elegant. For, besides other Reasons, if we read *His Time*, this seems rather to be confined to the original, mighty Progress of Christianity in the *first Ages* of it; whereas the *due Time* refers, more agreeably to the Tenor of the Prophecy, to the *whole Time* of the Establishment of Christ's Kingdom, that is, His Church upon Earth; which will be continually enlarging and extending, till *all the Kingdoms of the World become the Kingdoms of our Lord, and His Christ*^d; so that this Prophecy will be continually *filling up*, and not fully accomplished, or completed till the World's End^e.

A little One shall become a Thousand, and a small One a strong Nation: I, the Lord, will hasten it in due Time---It is an Happiness to us, to have any Ground of Hope, that these Words are fitly applicable to our present Occasion; much more so to find, that the Application of them, *as Prophetic*, does, of Right, in some Measure belong to it: That the Words are not a *mere Allusion*, or an arbitrary Application of *Fitness*, or *Propriety*, without any other Foundation than that of Connection in Point of *Similitude* of Things and Circumstances: But that the good Design which gives Occasion to our assembling

πατήρ τῷ μέλλοντος αἰῶνος, If. ix. 6. not *the Almighty Father*, as our Translators have rendered it, but the Father of the *Age to come*.

^d Rev. xi. 15.

^e A learned Foreigner makes an excellent doctrinal Use of this Prophecy, as follows—*Ego Dominus, suo Tempore, accelerare hoc faciam*—Et habet hic Sensus pulcherrimam Doctrinam, omnibus illis observandam, quibus molesta est omnis Mora Dei Patientiæ; quasi quæ ab eo differuntur, dum tardare videntur, in Spongiam abeant, ac irrita fiat omnis Promissio.—Habent Promissa Dei *suum quodque Tempus* quo impleantur, ante quod, non est expectanda illorum Adimpletio: Ubi

bling here this Day, has actually a Share in the Blessing of this *Prophecy*: That we can apply the Words of my Text to the Design, not only in the Way of *Accommodation* ^f, but as *Prophetic*, to our *Hope* and *Comfort*.

THE Prophecy, in the grand Intention of it, is declarative of the amazing Increase, Glory and Prosperity, of the Christian World; and therefore whatsoever is of Accession to the Christian World, as *Christian*; whatsoever good End is promotive of, or naturally accompanies the Enlargement and Prosperity of Christ's visible Church, or Kingdom upon Earth, is *virtually* included in the prophetic Blessing. The divine Approbation of, and the consequent Blessing that is attendant upon the End, are also attendant upon the proper Means to that End, and therefore it may truly be affirmed of every temporal good End, or Design, that is connected with, and tends to promote some spiritual one, that whatsoever Promise of Blessing and Success does *primarily* and *expressly* belong to the one, does *secondarily* and *implicitly* belong to the other also.

To the pious Design, therefore, of enlarging the Borders and Territories of the Christian World, belongs this Promise. By Virtue of this *prophetic* Promise, it is equally true, that whatever temporal Project does really and naturally tend to advance the Glory of God, and to establish and extend his King-

verò Tempestivum est ut impleatur Promissum, ibi non habet Locum Cunctatio, sed *Maturitas* ac *Celeritas*. WOLFGANGUS MUSCULUS DUSANUS, in *Esaïam*.

^f There are several Instances of this Sort of *Application*, even in the New Testament. Several Texts of the Old Testament applied in the New, have sometimes been injudiciously alledged as *Prophecies fulfilled* in the Events to which they are applied; whereas nothing more than a mere *Fitness* of Application, or an *Allusion* was intended; so that it might be truly said, herein *were made good, or verified*, such Words of the Prophet on another Occasion. The New Testament Phrases, ὅπως πληρωθῇ, τότε ἐπληρώθη, (whatever be said of the Phrase, ἵνα πληρωθῇ) do certainly oftentimes mean nothing more than a mere *Verification*.

dom

dom in the World, (one great Mean of which is the planting *Christian Colonies*, as the Method of converting the *Gentiles*, and *the filling the Earth with the Knowledge of the Lord*^g, by humanizing those Barbarians we wantonly call Brutes, into Men, civilizing and improving those Men into Subjects and Christians;) it is equally true, that such an excellent Design shall, under due Restrictions, prosper, as it is that the Promise made to the Christian Church shall, in *due Time*, be accomplished--- To the One, and to the Other, is the same Promise made; applicable to both, tho' in different Senses--- *A little One shall become a Thousand; and a small One a strong Nation: I, the Lord will hasten it in due Time.*---And accordingly, this established Colony of GEORGIA, one great, I might say, the principal End of which, is *the Conversion of the Indians to the Christian Faith*, has been eminently favoured, and wonderfully guarded and protected by God's Providence--protected against the Inroads and Attacks of its hostile Inland Neighbours; guarded against the more formidable Attempts of foreign Enemies; and favoured with an abundant Blessing upon the Diligence of those who have laboured in its Vineyard. *Instead of the Thorn has come up the Fir-tree, and instead of the Brier has come up the Myrtle-tree*^h. And literally in the Words of the Prophecy, of which my Text is Part, *God has planted in this Wilderness, the Glory of Libanon*ⁱ, *the Cedar, the Shittah-tree, the Fir-tree, the Pine and the Oil-tree*^k, *that they might see, and know, and consider, and understand together, that the Hand of the Lord hath done this; that the Land was the Branch of his Planting, the Work of his Hand, that he might be glorified*^l.

^g Isaiah xi. 9. ^h If. lv. 13. ⁱ If. lx. 13. ^k If. xli. 19, 20. ^l lx. 21.

I would at present, with an Eye to the Scope of my Text, chiefly consider the Establishment of this Colony in a religious View : However, the Intention of our meeting here, and the Subserviency of the Purposes of this Establishment to those excellent Ends, the Glory of God, and the Promotion of his Religion, call upon me to consider, and to remind you for your Encouragement to proceed in the Resolution of supporting and advancing the Interests of *Georgia*; some Reasons of *Utility* and *political* Advantage thence arising to this Kingdom.

BUT here, I must despair of being able to add any Weight of Evidence to convince you of the *Utility* of this Colony. Whether we have Respect to the Profits of Commerce, or to the Conveniences of Navigation, or indeed to any other inferior Advantages; These are Particulars already exhausted by those who have discoursed so largely, and so well, upon them, as to leave Room for scarce any Thing but Repetition, at this Time o' Day, upon the copious Subject.---Those worthy Persons, the Honourable Trustees for establishing the Colony of *Georgia*, are, I doubt not, fully satisfied of the Usefulness of their Engagements, and understand the Nature and Reasons of that Trust which is reposed in them, too fully, to make it necessary for me to attempt their Instruction. However, it is expedient sometimes to employ a particular Attention even upon the plainest Things, because they are the plainest, and therefore, like Objects continually before our Eyes, and making constant Impression upon us, are, for that Reason, apt to pass without particular Notice---Let us then now take Occasion to reflect with particular Attention upon those manifest Reasons of the Establishment of this Colony of *Georgia*, which have often been produced to the entire Conviction of those who have been disposed to examine them with a sincere unbiaſſed Judgment.

THE general *Utility* of Colonies to a Nation, is a Point, already, I presume, settled beyond reasonable Dispute, among those, who can rest contented in a reasonable Conclusion; and the Determination in Favour of that Utility, may be yet farther confirmed by this observable Circumstance, *viz.* that most of the Objections usually alledged against that Utility, do really, in Contradiction to the Drift of them, afford some good Argument in Behalf of it. Thus to instance in that most popular and plausible Objection to Colonies, that they tend to the dispeopling the Kingdom which plants them---may it not, I would ask, be necessary and conducive to the Health and Strength and Vigour of the Body politic to have its Evacuations? Or, may not many intestine Disorders arise from the Want of a proper Discharge of those peccant Humours which inflame, and corrupt, and threaten with Dissolution? And are not the numerous Thieves, and Vagrants, that daily pester us, of this Kind? This Observation destroys the *Universality* of the Objection, that whatever is the Mean of drawing off People from a Kingdom, is the Mean of *impoverishing* it---not to insist that the Objection itself is ill-grounded, as it is far from certain, that, tho' Numbers do go into Colonies, therefore the Kingdom, or Country from whence they go, is dispeopled by *Means* of those Colonies; and if not, then is the very *Foundation* of the Objection, that Colonies weaken and impoverish the Country that plants them, removed; the Objection being founded in the previous Supposition, that Colonies are the *Means* of dispeopling the Country that supports them. When it is said, that Colonies do dispeople their Country, this must be understood of a dispeopling in some considerable Measure, or that can be supposed to arise to any Account. And in this Sense, I say, it is not certain, that Co-

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lonies are as aforesaid, the *Means* of dispeopling the Country to which they belong. For let us consider what Kind of People they are which go into Colonies? Are they not generally such as would leave their native Home, and go *Elsewhere*, if there were no Colonies for their Reception? People driven from their Country by Poverty, or Hardships, or accidental Calamities, or allured by Prospects of thriving better, or of acquiring Fortunes in other Countries? And may not such as These be invited, and comfortably received and provided for by our Colonies? *Abroad* they will go, and we must be without them; but if they go into our Colonies, they will, however, not be entirely *lost* to us. So situated, they will, in some Respect, be still Ours, and we Theirs, by living under the common Protection of the same Laws and Government, and the Alliance of mutual Interests: Whereas, had we no Colonies to bid 'em an hospitable Welcome, they would be lost to us, and moreover, in some Measure, become our Enemies---*Thus far* our Enemies, by becoming an Addition to the Number and Strength of some other Country, which, in Effect, would be doubling the Inconvenience that is supposed to arise from the Loss of 'em; which Loss, even tho' we had no Colonies, we should equally sustain-----Again: As Colonies are of signal Use to us, in retaining many of our People from going over to those Countries where they would be absolutely lost to us, and perhaps become, even in a strict Sense, our Enemies; so, on the contrary, They are the Means of augmenting our Government with new Subjects, by enticing, and prevailing with those Foreigners, whom the Fortune of Affairs and Concerns makes it necessary or adviseable to emigrate from their own to some other Country; to transplant themselves into our Colonies, where feeling the benign Influence and Benefit of a Free and happy

happy Government, under the Rule and Protection of a Prince, Famous throughout the whole World, for his Patronage of all Civil and Religious Liberties; and to whom therefore, every grateful and ingenuous Subject is disposed to pay a willing Obedience: Living in such happy Circumstances, in a Land where every one may dwell safely *under His Vine, and under His Fig-tree*^m, they will grow into fast Friends and allegient Subjects----Here may They who have been brought low thro' the Oppressions of arbitrary Power, find a Place of Refuge from the Hand of the Oppressor. Here, They who are scourged with the Rod of that great and diabolical Engine of Falsehood, Persecution for Religion and Conscience-Sake, may retreat into a peaceful *Asylum*, and dare to serve their God without Fear of Man's Judgment; and profess themselves His Worshipers, not with the *Hypocrisy* of feigned and *political*, but *with the Sincerity* and Simplicity of *real Religion*----The Observation I just now made, will hold good as to most other Instances, wherein the Objections usually urged against the Planting Colonies, may, without Art, be successfully managed against the Objectors, and be employed to evince that Utility of Colonies which they were alledged to destroy. For the Truth of which, to avoid a tedious Examination of Particulars, I appeal to those who have weighed with Judgment and Impartiality, what has been argued before the World upon this Subject----How far we, in these latter Days, have excelled our Forefathers in Maxims of true Polity, might perhaps be an invidious Enquiry: But this I am sure of, that with the Ancients, the Planting Colonies was deemed political Wisdom. The *Romans* thought it necessary for the Defense and Safety of their Acqui-

^m 1 Kings iv. 25.

[II]

sitions by Conquest, to plant Colonies. To this, flourishing Rome owed her Greatness and Splendor: In this, she sowed the Seeds of vast Empire, and laid the Foundations of that Dominion, which afterwards grew up, and increased, and overspread the whole World---What was it that gave Birth to the immortal Honours of *Lycurgus*, and *Theseus*; of *Romulus*, and *Numa Pompilius*? Names that perpetuate the Histories in which they are recorded; Characters, not indeed great and famous as the Destroyers of Kingdoms, but as the Founders of them, and the Friends to Communities; the Heroes, not of Power, but of *Goodness*, which alone is true *Greatness*! And what noble Examples have we of Colony-Planters in those inestimable Records of Antiquity, the Holy Scriptures? *Moses* and *Joshua* were Planters or Settlers of Colonies. That good Land, which was the promised Reward of the Faith of the Holy Patriarchs, and thence emphatically stiled the *Land of Promise*^m, was *espied* by God for the Reception of a Colony, namely, That of the *Israelites*, conducted to, and settled in it, by *Moses* and *Joshua*, when the old Inhabitants for the *Fullness of their Iniquity*, were deservedly driven out---The planting Colonies is therefore antient and honourable---And farther, if we resume the Case of a Kingdom or Country's planting Colonies as useful or beneficial, it is certainly very reasonable to expect, that Colonies, well-nourished and supported, and growing up into a thriving and vigorous State, will be of *Utility* to their Mother-Country as *Auxiliaries*, and be as truly advantageous, tho' perhaps not equally so, as any Conjunction of Interests between different independent Nations or Countries: And they will be not only joined together by the great Bond of political Alliance, the common Good

^m Heb. xi. 9.

or Interest, but the Off-spring Colonies will moreover be eternally bound in the Ties of Duty and Gratitude for the maternal Care and Protection of that Country from which they derived their Being.

THE *Utility* of the Colony of GEORGIA to this Nation is unquestionable, if we reflect upon its Situation and Circumstances. We know that GEORGIA is a Barrier to SOUTH CAROLINA, and a Frontier to the *British* Dominions on the Continent of *America*. It has very convenient Harbours, of great Help and Accommodation whilst in our own, but which would be very disadvantageous to us, if in the Possession of our Enemies, who have with Reason esteemed and called it the *Gibraltar* of AMERICA. No Wonder therefore, if our Enemies, *Spain* in particular, have been diligent in representing GEORGIA, as a Possession of little Importance to us, however inconsistently with that Declaration of the *Spanish* Minister [*Geraldino*] that "His Master would as soon part with *Madrid*, as with his Claim to *Georgia*." 'Tis plain, that the *Spaniards* thought *Georgia* of some Importance to *Themselves*, otherwise surely they had never been at the Expence they were in endeavouring to take it from us---Very wisely therefore has the Legislature employed great Care for the Defense and Well-being of this same GEORGIA, which our Enemies would fain have persuaded us was a Matter of but little Importance and Advantage to us.

As to the Article of Commerce, GEORGIA already is, and will be in a far greater Measure, beneficial to this Nation. The Fertility of the Soil is self-witnessed, and the Fitness of the Land for Cultivation has been fully attested, not merely by the general Assertions of its industrious Inhabitants, but by the Affidavits of many of those, whose Testimony is less liable to

the Suspicion of Fondness and Partiality. The Goodness of
 its Produce has been certified by the most proper Judges, who
 have made Trial of it, and assured us, that their highest Ex-
 pectations of its Excellency were fully answered---And here,
 in speaking of the Produce of *Georgia*, I cannot omit that
 valuable Commodity the *Silk*, (whose industrious Worm lives
 a Lesson to the Sluggard) which does in a peculiar Manner
 exhort and encourage the Raisers and Managers of it to In-
 dustry; requiring indeed the Care and Aid of many Hands to
 raise it, but inviting both Young and Old, Women and Chil-
 dren, and even the Aged Impotent, to employ their gentle
 Labour to improve and bring it to some Perfection, and re-
 warding a moderate Diligence, and easy Toil, with an exceed-
 ing Recompence----And in Point of Profit to us, and the sav-
 ing Expences, it has been observed, that “Whereas the *Ita-*
 “*lian, French, Dutch, Indian, and China Silks* imported,
 “thrown and wrought only, may, on the most moderate
 “Computation, be reckoned to cost us five hundred thou-
 “sand Pounds *per Ann.* which may all be saved by raising
 “the raw Silk in *Georgia*, and afterwards working it up here,
 “now we have attained the Arts of making raw Silk into Or-
 “ganzine, and preparing it for our Weavers, who can weave
 “it into all Sorts of wrought Silks, in as great Perfection as
 “any Nation in the World: So that we only want the *Staple*,
 “(or raw Silk) and to have it at a reasonable Rate. With this,
 “*Georgia* will abundantly supply us, if we be not wanting
 “to ourselves, and do not neglect the Opportunity which Pro-
 “vidence has thrown into our Hands. The saving such a vast
 “Sum is not all; but our supplying ourselves with raw Silk
 “from *Georgia* carries this farther Advantage along with it, that
 “it will provide an additional Employment for at least twenty
 “Thousand

“ Thousand People in *Georgia*, for above a third Part of the
 “ Year, during the Silk Season ; and, at least, twenty Thou-
 “ sand more of our Poor here all the Year round, in working
 “ the raw Silk, and preparing such Manufactures as we send
 “ in Return ; or to purchase the said raw Silk in *Georgia*, to
 “ which Country our Merchants will trade to much greater
 “ Advantage than they can expect in trading to *Italy* ”. This
 surely must be allowed to be sufficient Encouragement for us
 to employ our Care upon the Silk of *Georgia*, and to make us
 inexcusable, if we neglect to improve the Opportunity of so
 valuable a Blessing.

And in general, it is true, that besides its voluntary Tri-
 bute of the *Vine* and the *Mulberry*, the *Cedar* and the *Cy-
 press*, and many other Trees, the grateful Soil has, in Return
 for a little Improvement, rendered to all much more than their
 Dues ; so that they who have *tilled their Land have been satis-
 fied with Bread*°. And as for those, whose Sloth and Indo-
 lence has been the real Ground of their Complaints of the
 Unfruitfulness of the Soil, the little that can be expected from
 it, perversely murmuring, in Excuse for their Laziness, with
 such-like Pretences : With respect to such it has been
 found, upon strict Enquiry, that as it is fixed by a Decree of
 Providence, that *in the Sweat of the Face we must eat Bread*° ;
 so these *Indolents* have but verified that necessary contrary Im-
 plication of the same Decree, *That He who will not Work,
 neither shall he Eat*°.

As for those who have with more Plausibility objected (and
 what is there against which something may not be *plausibly*

° See an excellent Pamphlet, entitled, “ Reasons for Establishing the Colony
 “ of *Georgia*.” Printed for *W. Meadows*, next *John’s* Coffee-House, in *Cornhill*.

° Prov. xii. 11.

° Gen. iii. 19.

° 2 Thess. iii. 10.

objected?

BUT, our Endeavours to hasten the Propagation of this Light must not be wanting---and, in Commendation of these *Indians*, and for our Encouragement in the Work of their Conversion, it observed, that, as they appear to be of a teachable Disposition, so moreover, their Minds and Tempers are seasoned and prepared for the Reception of the good Seed of the *Word of Life*, by the Qualification of many excellent moral Virtues: That, as *Moral*, they approach towards *Christian*; and, as our blessed Lord said to the young Enquirer after his Duty, in the Gospel, are, upon that Account, not far from the Kingdom of God^b---Remarkable have these self-taught *Indians* been for their *Fidelity* and *Love of Justice*; and it is only to spare a Reflection, that I do not say *exemplary*---However, let not the By-standing Unbeliever conclude any Thing in Disfavour of Christianity, from the Want of that *Morality* in some, who profess and call themselves *Christians*---No surely:---Christianity itself stands untouched and irreproachable, whatever be the Manners of some of the Professors of it; the best System of Morality, and it is its distinguished Excellency, that it is a *compleat* System, without any Mixture of false Principles in it, which alone shows it to be not of *Human*, (every Thing that is Human, being of Course imperfect,) and therefore of *Divine* Original: A compleat System of all moral, eternal Obligations--explaining the Nature--widening the Extent--and most powerfully enforcing the Practice of every Virtue, by every Motive that is fitted to Guide and Govern the Understandings and Wills of moral, accountable Agents.-----The Rule of Reason, the *universal natural Law of Action*, 'tis allowed, is not *itself* the less perfect, because Men will not act *reasonably*; neither is Christianity *itself* the less perfect, because

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cause

^b Mark xii. 34.

cause some, who are called Christians (and they are Christians in *Name* only) live unsuitably to the Morality of the Gospel of Christ---But, to proceed---The Relation, in which we stand to the *Western Isles*, by the Appointment of Providence, has afforded us an Opportunity of propagating the Gospel among their Inhabitants. This Relation obliges us, as a *Christian Nation*, or *Society*, to endeavour both their temporal and eternal Interests. And, even supposing, not admitting; supposing, I say, the *Utility* of this Colony of *Georgia* to be yet a Matter of some Doubt and Uncertainty; I will, however, appeal to the *Christian Politician*, whether the glorious Prospect of promoting Religion, which is above all else that is valuable; the Salvation of Souls (which, however, by the Justice of God, not liable to the positive Gospel Penalties of Infidelity, are yet certainly without the Gospel Covenant, and so not *intitled* to the Gospel *Rewards* and *Privileges*) the extending the Kingdom of Christ upon Earth: Whether these be not Things of infinitely greater Moment than any Temporal Emoluments or Advantages; and ought not (Christianly speaking) ought not the grand Principle of universal Love or Benevolence, to bear down a few supposed political Disadvantages in such Case, as certainly as the Love of our Neighbour ought to supersede some Inconveniencies, that may happen to arise to ourselves in the Exercise of that Love towards him; which that it should do, no Christian, I hope, ever thought unreasonable---Nor will any Pretence of Difficulties discharge us from the Obligation of this Duty. For the Propagation of the Christian Religion in the World is certainly the indispensable Duty of those, who have *Opportunity*---And what Inconveniencies can be suggested on our Part, that will bear any Proportion to the Good we can do *them*? We can and do communicate to them, an inestimable
Treasure,

Treasure, without being any Losers, even the Knowledge of our holy Religion, *that Pearl of great Price*, of which it may be truly said, in the Words of *Solomon* (speaking of the Excellency of *religious* Wisdom, of which Christianity is the Perfection) *That the Merchandize of it is better than the Merchandize of Silver, and the Gain of it than fine Gold*^c. And to Ourselves, also, such a Liberality cannot fail of procuring a Blessing from Heaven, in Return for what They cannot recompense; and, in the End of all Things, when the mediatorial Kingdom of Christ shall be finished, it will be to us a distinguished Crown of Righteousness, to be found in the Number of those Means, by the Intervention and Instrumentality of which, our Lord received the promised *Heathen for his Inheritance, and the utmost Parts of the Earth for his Possession*^d.

To conclude.-----*A little One shall become a Thousand, and a small One a strong Nation: I, the Lord, will hasten it in due Time*----May the good Providence of God effectually apply the Blessings of this Promise to your worthy and christian Undertaking!----May the rising Colony, under your Care, flourish according to your Hopes and Wishes, and answerably to that faithful Diligence, which you have hitherto employed, and, which, 'tis not doubted, you will go on to employ for its Service and Prosperity!--May its Inhabitants, like the antient Colony of *Israelites*, with whom they agree in a Similitude of Circumstances; many of them in that, particularly, of being called to the true Religion and Worship of God, from *Egyptian* Darkness, among Pagan Idolaters: May they, like the *Israelites*, *be fruitful, and encrease abundantly, and wax exceeding mighty, and the Land be filled*

^c Proverbs iii. 14.

^d Psalm ii. 8.

with

with them ^c! ---- May this *Branch of God's, planting, take deep Root, and flourish, and be watered with the Dew of Heaven!* So long as the *Waters flow in the Rivers, or, the Sun shine upon the Mountains* ^f, may they truly remember that sacred Pledge, the *Feathers of their Eagle* ^g, and live in perfect Peace, Good-will and Friendship with us! Pray we, lastly, and above all, that, in this, and every other Work, we may be successfully Instrumental in *hastening God's Kingdom*, and bringing into his Church those *who are without*; that in *due Time*, we may all become "One Fold, under one Shepherd, " *the great Bishop of Souls, Jesus Christ*:" That however now differenced and separated from each other by a Variety of Situation or Condition, in this uncertain World, we may finally come together from the East and from the West, and from all Corners of the Earth ^h, and enter upon the Possession of that better Country, which was promised to the Seed of our Father *Abraham*, even the Heavenly, and dwell together everlastingly in the unspeakable Peace, and Love, and Joy, and Happiness of that holy City, the *new Jerusalem*, whose *Builder and Maker is God* ⁱ; and which, God grant, may be the *Mother of us all* ^k!

^c Exodus i. 7.

^f Thus the *Indians* are wont to express themselves.

^g Their Ensign of Peace and Friendship.

^h St. Cyril applies the Words of the Text to the gathering together the Saints in the Day of Judgment--ΕΠΙΛΑΜΨΑΝΤΟΣ πάλιν ἐξ οὐρανῶν τῷ Κριστῷ---κατὰ καιρὸς τὰς τῆς ἐξ οὐρανῶν ἐπιδημίας, κ. τ. λ. Then the Saints, who are now little and inconsiderable, (ὀλιγοί, ἐλάχιστοι) shall be εἰς χιλιάδας, εἰς ἔθνος μέγα. Vid. Cyrill. Alexand. in Esaiam.

ⁱ Heb. xi. 10.

^k Galat. iv. 26.



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